(18) Ibid. 2.
(19) Ibid, II, I.
(20) MS. M.: To a man to whom it is said tomorrow a bill will be issued against you until he sees it . . . after he sees it etc.
(21) II Sam. XII, II.
(22) Prov. XXVIII, 4.
(23) Ps. XXXVII, I. E.V. 'Fret not thyself'.
(24) Lit., 'whose heart knocks him'.
(25) Prov. XXIII, 17.
(26) Lit., 'the hour'.
(27) Ps. X, 5.
(28) Ibid.
(29) Ibid.
(30) You may fight him with regard to religious affairs, but not with regard to his private affairs.
(31) Hab. I, 13.
(32) Ps. XXXVII, 33.
(33) Prov. XII, 21.
(34) II Sam. VII, 10.
(35) I Chron. XVII, 9. The Gemara read there לכלותו. Our masoretic text, however, reads לבלותו. The meaning is the same.
(36) To act as the famulus of the teacher is even more meritorious than being his disciple.
(37) II Kings III, II.
(38) Why does he not pray publicly with the congregation?
(39) For physical reasons.
(40) The Reader.
(41) So that R. Nahman might say his prayers at the same time as the congregation.

Talmud - Mas. Berachoth 8a

What is the meaning of the verse: But as for me, let my prayer be made unto Thee, O Lord, in an acceptable time?[1] When is the time acceptable? When the congregation prays. R. Jose b. R. Hanina says: [You learn it] from here: Thus saith the Lord, In an acceptable time have I answered thee.[2] R. Aha son of R. Hanina says: [You learn it] from here: Behold, God despiseth not the mighty.[3] And it is further written: He hath redeemed my soul in peace so that none came nigh me; for they were many with me.[4] It has been taught also to the same effect; R. Nathan says: How do we know that the Holy One, blessed be He, does not despise the prayer of the congregation? For it is said: 'Behold, God despiseth not the mighty'. And it is further written: 'He hath redeemed my soul in peace so that none came nigh me, etc.'. The Holy One, blessed be He, says: If a man occupies himself with the study of the Torah and with works of charity and prays with the congregation, I account it to him as if he had redeemed Me and My children from among the nations of the world.

Resh Lakish said: Whosoever has a Synagogue in his town and does not go there in order to pray, is called an evil neighbour. For it is said: Thus saith the Lord, as for all Mine evil neighbours, that touch the inheritance which I have caused My people Israel to inherit.[5] And more than that, he brings exile upon himself and his children. For it is said: Behold, I will pluck them up from off their land, and will pluck up the house of Judah from among them.[6]

When they told R. Johanan[7] that there were old men in Babylon, he showed astonishment and said: Why, it is written: That your days may be multiplied, and the days of your children, upon the land;[8] but not outside the land [of Israel]! When they told him that they came early to the Synagogue and left it late, he said: That is what helps them. Even as R. Joshua b. Levi said to his children: Come early to the Synagogue and leave it late that you may live long. R. Aha son of R. Hanina says: Which